MISSING VERSES OF QURAN

It is a firm belief of Muslims is that “Not a word of the Qur’an has been lost or changed since it was revealed.” because the Qur’an itself claims divine protection:

Q15:9 “Indeed, it is We who sent down the Qur’an and indeed, We will be its guardian.”
Q18:27 “There is none who can change His Words.”

Ideally there should not be even an iota of change in Quran in last 1400 years but it’s not the case.

THREE WELL KNOWN MISSING VERSES

1. AYAAT OF STONING “RAJAM”

The Quranic ruling for unlawful sexual intercourse is found in Surah An-Nur (Q24:2). This verse prescribes flogging without distinction based on marital status and there is no mention of stoning. However, all four mainstream sunni school of thought (Hanafi, Maliki, Shafi'i, and Hanbali), stoning to death is upheld as the punishment based on following proof.

VERSE OF STONING WAS PART OF QURAN:

Sahih al-Bukhari 7323
Narrated Ibn 'Abbas: I used to teach Qur'an to 'Abdur-Rahman bin Auf. When Umar (RA) performed his last Hajj, 'Abdur-Rahman said (to me) at Mina, "Would that you had seen Chief of the believers today! A man came to him and said, "So-and-so has said, "If Chief of the Believers died, we will give the oath of allegiance to such-and-such person,' 'Umar said, 'I will get up tonight and warn those who want to usurp the people's rights.' I said, 'Do not do so, for the season (of Hajj) gathers the riffraff mob who will form the majority of your audience, and I am afraid that they will not understand (the meaning of) your saying properly and may spread (an incorrect statement) everywhere. You should wait till we reach Medina, the place of migration and the place of the Sunna (the Prophet's Traditions). There you will meet the companions of Allah's Messenger (pbuh) from the Muhajirin and the Ansar who will understand your statement and place it in its proper position' 'Umar said, 'By Allah, I shall do so the first time I stand (to address the people) in Medina.' When we reached Medina, 'Umar (in a Friday Khutba-sermon) said, "No doubt, Allah sent Muhammad with the Truth and revealed to him the Book (Quran), and among what was revealed, was the Verse of Ar-Rajm (stoning adulterers to death).'"

Ibn Ishaq, Sirat Rasulullah, p.684: Umar (RA) added: "Verily stoning in the book of God is a penalty laid on married men and women who commit adultery, if proof stands or pregnancy is clear or confession is made"

Sahih al-Bukhari 6829: Narrated Ibn `Abbas: `Umar said, "I am afraid that after a long time has passed, people may say, "We do not find the Verses of the Rajam (stoning to death) in the Holy Book," and consequently they may go astray by leaving an obligation that Allah has revealed. Lo! I confirm that the penalty of Rajam be inflicted on him who commits illegal sexual intercourse, if he is already married and the crime is proved by witnesses or pregnancy or confession." Sufyan added, "I have memorized this narration in this way." `Umar added, "Surely Allah's Messenger (pbuh) carried out the penalty of Rajam, and so did we after him."

Sahih Muslim 1691a: Abdullah b. 'Abbas reported that 'Umar b. Khattab sat on the pulpit of Allah's Messenger (pbuh) and said: Verily Allah sent Muhammad (pbuh) with truth and He sent down the Book upon him, and the verse of stoning was included in what was sent down to him. We recited it, retained it in our memory and understood it. Allah's Messenger (pbuh) awarded the punishment of stoning to death (to the married adulterer and adulteress) and, after him, we also awarded the punishment of stoning, I am afraid that with the lapse of time, the people (may forget it) and may say: We do not find the punishment of stoning in the Book of Allah, and thus go astray by abandoning this duty prescribed by Allah. Stoning is a duty laid down in Allah's Book for married men and women who commit adultery when proof is established, or it there is pregnancy, or a confession.

Sunan Abi Dawud 4418: ‘Abd Allah b. ‘Abbas said: ‘Umar b. al-Khattab gave an address saying: Allah sent Muhammad (pbuh) with truth and sent down the Books of him, and the verse of stoning was included in what He sent down to him. We read it and memorized it. The Messenger of Allah (pbuh) had people stoned to death and we have done it also since his death. I am afraid the people might say with the passage of time: We do not find the verse of stoning in the Books of Allah, and thus they stray by abandoning a duty which Allah had received. Stoning is a duty laid down (by Allah) for married men and women who commit fornication when proof is established, or if there is pregnancy, or a confession. I swear by Allah, had it not been so that the people might say: ‘Umar made an addition to Allah’s Book, I would have written it (there).

Jami` at-Tirmidhi 1432: 'Umar bin Al-Khattab said: "Verily Allah sent Muhammad (pbuh) with the truth, and he revealed the Book to him. Among what was revealed to him was the Ayah of stoning. So the Messenger of Allah (pbuh) stoned, and we stoned after him. I fear that time will pass over the people such that someone will say 'We do not see stoning in the Book of Allah.' They will be misguided by leaving an obligation which Allah revealed. Indeed, stoning is the retribution for the adulterer if he was married and the evidence has been established, or due to pregnancy, or confession."

Sunan Ibn Majah 1944: It was narrated that 'Aishah said: “The Verse of stoning and of breastfeeding an adult ten times was revealed[1], and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it.”

[1]: These verses were abrogated in recitation but not ruling. Other ahadith establish the number for fosterage to be 5. [other references of similiar hadith: Musnad Ahmad bin Hanbal. vol. 6. p. 269; Ibn Qutbah, Tawil Mukhtalafi 'l-Hadith (Cairo: Maktaba al-Kulliyat al-Azhariyya. 1966) p. 310; As-Suyuti, ad-Durru 'l-Manthur, vol. 2. p. 13]

2. BREAST FEEDING

Sahih Muslim 1452a: A'isha (Allah be pleased with, her) reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the marriage unlawful, then it was abrogated (and substituted) by five sucklings and Allah's Apostle (pbuh) died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims).

Sahih Muslim 3598 (INT 1452b): 'Amra reported that she heard 'A'isha (Allah he pleased with her) discussing fosterage which (makes marriage) unlawful; and she ('A'isha) said: There was revealed in the Holy Qur'an ten clear sucklings, and then five clear (sucklings) .

Hadith: an-Nasa'i 3309: It was narrated that 'Aishah said: "One of the things that Allah, the Mighty and Sublime, revealed" -(one of the narrators) Al-Harith said (in his narration): " One of the things that were revealed in the Qur'an"- "was that ten known breast-feedings make marriage prohibited, then that was abrogated and changed to five known breast-feedings . Then the Messenger of Allah passed away when this was something that was still being recited in the Qur'an. "

Sunan Ibn Majah 1944: Also see

3. VALLEY FULL OF RICHES

Sahih Muslim 1050: Abu Harb b. Abu al-Aswad reported on the authority of his father that Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said: You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it:" **If there were two valleys full of riches, for the son of Adam, he would long for a third valley, and nothing would fill the stomach of the son of Adam but dust.**" And we used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it:" Oh people who believe, why do you say that which you do not practise" (Q61:2) and" that is recorded in your necks as a witness (against you) and you would be asked about it on the Day of Resurrection" (Q17:13).

As-Suyuti, Al-Itqan fii Ulum al-Qur'an, p.525: Abu Waqid al-Laithii said, "When the messenger of Allah (saw) received the revelation we would come to him and he would teach

us what had been revealed. (I came) to him and he said 'It was suddenly communicated to me one day: Verily Allah says, We sent down wealth to maintain prayer and deeds of charity, and if the son of Adam had a valley he would leave it in search for another like it and, if he got another like it, he would press on for a third, and nothing would satisfy the stomach of the son of Adam but dust, yet Allah is relenting towards those who relent.'"

EXCUSE USED BY ISLAMIC SCHOLARS REGARDING VERSE OF STONING:

It was not recorded as Umar (RA) was the only witness for this verse (khabar al-wahid).
Umar ibn al-Khattab (RA) mention that there was a ruling revealed about stoning for married adulterers, but its recitation was later abrogated, while its legal ruling remained.
Umar said: "When this verse came down I approached the Prophet peace be upon him so I asked him: Should I write it down?' It is as if he hated that" Then Umar said: "Cant you see that if the old man if he commits adultery he does not get the whip, and that if the young man if he commits adultery he gets stoned?" (Ibn Hajar Al Asqalani, Fathul Bari, Kitab: Al Hudood, Bab: Al I'tiraaf bil Zina, Commentary on Hadith no. 6327, Source)
Imam ibn Hajar Al Asqalani has in his commentary: In the verse whose recitation has been abrogated but its ruling remained, and it has happened what Umar feared. A tribe from the Khawarij or most of them and some of the Mu'tazilites rejected the stoning. And it was reported by Abd al Razzaq and Al Tabari from another view that Ibn Abbas said that Umar said "There will come a people that will lie (or disbelieve) in the stoning" (Ibn Hajar Al Asqalani, Fathul Bari, Kitab: Al Hudood, Bab: Rajam Al Hublah min Zana Eezha Ahsanat, Commentary on Hadith no. 6328, Source)
Imam Nawawi says in his commentary in Saheeh Muslim: And this is whose recitation has been abrogated and its ruling remained. And the companions of the Prophet abandoning the writing of this verse is clear evidence that the abrogated should not be written in the Quran and that Umar's statement about the stoning as he is on the pulpit and the silence of the companions and other than them from who were present from opposing him is evidence about the ruling of the stoning (still being implemented) (Imam Nawawi, Sharh Saheeh Muslim, Kitab: Al Hudood, Bab: Rajam Al Thayb fil Zina, Commentary on Hadith no. 3201, Source)
Al Sindi says in his commentary on Sunan Ibn Majah: The verse of stoning: Its recitation has been abrogated and its ruling still remains in effect. (Al Sindi, Sharh Sunan Ibn Majah, Kitab: Al Hudood, Bab: Al Rajam, Commentary on Hadith no. 2543, Source)
Muhammad Shams al-Haqq al-Adhim Abadi says in his commentary on Sunan Abu Dawud: And this is whose recitation has been abrogated but ruling remains in effect.

(Muhammad Shams al-Haqq al-Adhim Abadi, Awn al-Mabud Sharh Sunan Abu Dawud, Kitab: Al Hudood, Bab: Fil Rajam, Commentary on Hadith no. 3835, Source)

REBUTTAL:

1. HAZRAT UMAR (RA) He was not an ordinary witness for verse of stoning, but a rightly guided caliph.

2. EVEN SINGLE PERSON CONTRIBUTED A SURA

Sahih Bukhari 4989:
Narrated Zaid bin Thabit: Abu Bakr sent for me and said, "You used to write the Divine Revelations for Allah's Messenger (pbuh) : So you should search for (the Qur'an and collect) it." I started searching for the Qur'an till I found the last two Verses of Surat at-Tauba with Abi Khuza`ima Al-Ansari and I could not find these Verses with anybody other than him. (They were): 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty ...' (9.128-129)

Sahih al-Bukhari: 4679:

Narrated Zaid bin Thabit: ... “Therefore I (Umar) suggest, you (Abu Bakr) order that the Koran be collected." I said to 'Umar, "How can you do something which Allah's Apostle did not do?" ... Abu Bakr kept on urging me (Zaid) to accept his idea until Allah opened my chest for what He had opened the chests of Abu Bakr and 'Umar. So I started looking for the Koran and collecting it from (what was written on) palmed stalks, thin white stones and also from the men who knew it by heart, till I found the last verse of Surat At-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him.

Sahih al-Bukhari 4784

Narrated Zaid bin Thabit: When we collected the fragmentary manuscripts of the Koran into copies, I missed one of the Verses of Surat al-Ahzab which I used to hear Allah's Messenger reading. Finally I did not find it with anybody except Khuzaima Al-Ansari, whose witness was considered by Allah's Messenger equal to the witness of two men. (And that Verse was :) 'Among the believers are men who have been true to their covenant with Allah.

3. RULING REGARDING ABROGATION IN QURAN:

Qur’an 2:106 (Surah Al-Baqarah): “Whatever verse We abrogate or cause to be forgotten, We bring one better than it or similar to it. Do you not know that Allah is over all things competent?”

Tanwîr al-Miqbâs min Tafsîr Ibn ‘Abbâs 2:106:
Then Allah mentions what was abrogated of the Qur'an and that which was not abrogated, as a direct reference to the claim of the Quraysh who said to the Prophet: O Muhammad! Why do you command us to do something and then forbid it, saying: (Such of Our revelations as We abrogate) We do not erase a verse that was acted upon before and which is now not acted upon (or cause to be forgotten) or leave unabrogated so that it is acted upon, (We bring one better) We send Gabriel with that which more profitable and easier to act upon (or the like) in reward, benefit and action. (Knowest thou not) O Muhammad (that Allah is Able to do all things?) of the abrogated and unabrogated.

Qur’an 16:101 (Surah An-Nahl): And when We substitute a verse in place of a verse - and Allah is most knowing of what He sends down - they say, "You, [O Muhammad], are but an inventor [of lies]." But most of them do not know.

Qur’an 13:39 (Surah Ar-Ra‘d): Allah eliminates what He wills and confirms what He wills, and with Him is the Mother of the Book (the Preserved Tablet).

The Qur'an plainly states, in both Surahs 2.106 and 16.101, that Allah substitutes such a "better or similar" verse for the original text. **There is no Qur’anic verse or hadith which states that a verse can be abrogated in recitation only.. its just a lame excuse.**

The abrogation of which the Qur'an speaks only refer to the texts of the Qur'an itself: Qur'an claims to be a scripture musadiqallimaa bayna yadayhi - "confirming what went before it" (**Surah 3:3**), namely the Tawraat and the Injil which are specifically mentioned in the next clause. The Qur'an thus is said not to be the means of abrogating the previous revelations but rather the very opposite, namely of establishing them.

ABROGATED VERSE SHOULD NOT BE REMOVED FROM QURAN:

The verse on alcohol which says that intoxicating wine has both good and bad effects (Q2:219) and that Muslims should not come to their prayers in a state of intoxication (Q4:43) were later abrogated by Q5:93-94, the consumption of wine was forbidden. This is a reasonable and consistent example of what we would expect to find when the Qur'an says that not one of Allah's revelations are abrogated without something else coming in its place.

Sahih al-Bukhari 4530, 4536: Narrated Ibn Az-Zubair: I said to `Uthman bin `Affan (while he was collecting the Qur'an) regarding the Verse:-- "Those of you who die and leave wives ..." (2.240) "This Verse was abrogated by an other Verse. So why should you write it? (Or leave it in the Qur'an)?" `Uthman said. "O son of my brother! I will not shift anything of it from its place."

BUT MANY ABROGATED VERSES ARE MISSING FROM QURAN:

Sahih Bukhari 4090: Narrated Anas bin Malik: (The tribes of) Ril, Dhakwan, 'Usaiya and Bani Lihyan asked Allah's Messenger (pbuh) to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansar whom we used to call Al-Qurra' in their lifetime. They used to collect wood by daytime and pray at night. When they were at the well of Ma'una, the infidels killed them by betraying them. When this news reached the Prophet (pbuh) , he said Al-Qunut for one month In the morning prayer, invoking evil upon some of the 'Arab tribes, upon Ril, Dhakwan, 'Usaiya and Bani Libyan. We used to read a verse of the Qur'an revealed in their connection, but later the verse was cancelled. It was: "**convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased.**" (Anas bin Malik added:) Allah's Prophet said Qunut for one month in the morning prayer, invoking evil upon some of the 'Arab tribes (namely), Ril, Dhakwan, Usaiya, and Bani Libyan. (Anas added:) Those seventy Ansari men were killed at the well of Mauna.

Sahih Bukhari 4091: Narrated Anas: That the Prophet (pbuh) sent his uncle, the brother of Um Sulaim at the head of seventy riders. The chief of the pagans, 'Amir bin at-Tufail proposed three suggestions (to the Prophet (pbuh)) saying, "Choose one of three alternatives: (1) that the bedouins will be under your command and the townspeople will be under my command; (2) or that I will be your successor, (3) or otherwise I will attack you with two thousand from Bani Ghatafan." But 'Amir was infected with plague in the House of Um so-and-so. He said, "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse." So he died on the back of his horse. Then Haram, the brother of Um Sulaim and a lame man along with another man from so-and-so (tribe) went towards the pagans (i.e. the tribe of 'Amir). Haram said (to his companions), "Stay near to me, for I will go to them. If they (i.e. infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Haram went to them and said, "Will you give me protection so as to convey the message of Allah's Messenger (pbuh) ?" So, he started talking to them' but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e. Haram) said, "Allahu Akbar! I have succeeded, by the Lord of the Ka`ba!" The companion of Haram was pursued by the infidels, and then they (i.e. Haram's companions) were all killed except the lame man who was at the top of a mountain. Then Allah revealed to us a verse that was among the cancelled ones later on. It was: **'We have met our Lord and He is pleased with us and has made us pleased.**' (After this event) the Prophet (pbuh) invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Ril, Dhakwan, Bani Lihyan and Usaiya who disobeyed Allah and His Apostle.

Sahih Bukhari 4095: Narrated Anas bin Malik: The Prophet (pbuh) invoked evil upon those (people) who killed his companions at Bir Mauna for 30 days (in the morning prayer). He invoked evil upon (tribes of) Ril, Lihyan and Usaiya who disobeyed Allah and His Apostle. Allah revealed a Qur'anic Verse to His Prophet regarding those who had been killed, i.e. the

Muslims killed at Bir Ma'una, and we recited the Verse till later it was cancelled. (The Verse was:) **'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him." [Similar hadith: Sahih Bukhari 2801, 2814, 3064, Sahih Muslim 677a]**

WHERE IS THE INITIAL VERSE OF FASTING:

Later verse is Q2:187: "It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. **Allah knows that you used to deceive yourselves,** so He accepted your repentance and forgave you. ….."

Asbāb al-Nuzūl By: Alī ibn Ahmad al-Wāhidī 2008, page 12-13:
(It is made lawful for you to go in unto your wives on the night of the fast...) [2:187].
According to the report of al-Walibi, Ibn 'Abbas said:
"This is because after the nightfall ('Isha') prayer during Ramadan, the Muslims were forbidden to have food or sex until the following night. But some Muslims, among whom were 'Umar ibn al-Khattab, complained to Allah's Messenger (pbuh), about this. And so Allah, exalted is He, revealed this verse".

Narrated by Bukhari from 'Ubayd Allah ibn Musa from Isra'il. Al-Hasan ibn Muhammad al-Farisi informed us> Muhammad ibn al-Fadl> Ahmad ibn Muhammad ibn al-Hasan al-Hafiz> Muhammad ibn Yahya> Hisham ibn 'Ammar> Yahya ibn Hamzah> Ishaq ibn Abi Farwah> al-Zuhri> al-Qasim ibn Muhammad who said:

"**At the beginning of the prescription of fasting**, one used to fast from the night to the following night. Once one went to sleep, one could not touch one's wife or eat or sleep. That is until 'Umar went to his wife and seeing that he wanted to sleep with her, she told him that she had slept. 'Umar slept with her anyhow. Sirma ibn Anas also was fasting and slept before he broke his fast—that is because once they slept they could not eat or drink — and had, therefore to fast until the following day. Fasting was so hard on them that it nearly killed them, and so Allah, glorified and exalted is He, sent down this dispensation and revealed (and He hath turned in mercy toward you and relieved you…)".

3. WHETHER A PROPHET DECIDES WHICH VERSE TO BE WRITTEN AND WHICH ONE CAN'T

Q53:304: "Nor does he speak from his own desire. It is nothing but revelation revealed."
Q10:15 "Say: It is not for me to change it on my own. I only follow what is revealed to me."

Q5:99 "The Messenger's duty is only to convey (the message)."

As-Suyuti, Al-Itqan fii Ulum al-Qur'an, p.528: Zaid ibn Thabit and Sa'id ibn al-As were writing out the mushaf (the written codex of the Qur'an) and when they came to this verse Zaid said, "I heard the messenger of Allah (saw) say: 'The adult men and women who commit

adultery, stone them as a punishment"'. Umar said, "When it was revealed I went to the Prophet (saw) and said, 'Shall I write it?', but he seemed very reluctant".

VERSE OF STONING WAS NEVER ABROGATED

Mukhtaṣar Kanz al-ʿUmmāl — on the margin of Musnad Aḥmad, vol. 2, p. 2: Ḥudhayfah said: ʿUmar ibn al-Khaṭṭāb said to me, "How many verses do you consider Sūrah al-Aḥzāb to have?" I replied, "Seventy-two or seventy-three verses." He said, "It was nearly as long as Sūrah al-Baqarah (which has 286 verses), and it contained the verse of stoning (Āyat al-Rajm)."

As-Suyuti, Al-Itqan fii Ulum al-Qur'an, p.524: Zirr ibn Hubaish reported: "Ubayy ibn Ka'b said to me, 'What is the extent of Suratul-Ahzab?' I said, 'Seventy, or seventy-three verses'. He said, 'Yet it used to be equal to Suratul-Baqarah and in it we recited the verse of stoning'. I said, 'And what is the verse of stoning'? He replied, 'The fornicators among the married men (ash-shaikh) and married women (ash-shaikhah), stone them as an exemplary punishment from Allah, and Allah is Mighty and Wise."'

Sunan Ibn Majah 2553: It was narrated from Ibn`Abbas that `Umar bin Khattab said: "I fear that after a long time has passed, some will say: 'I do not find (the sentence of) stoning in the Book of Allah (pbuh),' and they will go astray by abandoning one of the obligations enjoined by Allah (SWT). Rather stoning is a must if a man is married (or previously married) and proof is established, or if pregnancy results or if he admits it. I have read it (in the Quran). "And if an old man and an old woman commit adultery, stone them both." The Messenger of Allah (pbuh) stoned (adulterers) and we stoned (them) after him.' "

OTHER EVIDENCE OF LOST SURA IN QURAN AND ALTERATIONS:

Fadhail al-Quran, by Qasim bin Salam (d. 222 A.H.), Volume 2, p. 135: "Ismail bin Ibrahim narrated from Ayub from Naf'i from Ibn Umar who said: 'Verily among you people one would say that he has found the Quran while he is unaware of what the total quantity of the Quran was, **because most of the Quran has been lost**. Rather one should say that verily he has found the Quran that has appeared.'"

Imām al-Suyūṭī, al-Itqān fī ʿUlūm al-Qurʾān, p. 524: Statement of **Ibn ʿUmar**: "None of you should say, 'I have acquired the entire Qur'an.' How does he know what the entire Qur'an was? A large portion of the Qur'an has been lost. Rather, he should say: 'I have acquired what is currently available.'"

Tafsir Dur al-Manthur, Volume 6, p. 558: "Ubai bin Ka'ab inquired of someone: 'How many verses were there in the chapter of al-Ahzab?' He replied, '72 or 73 verses.' Ubai bin Ka'b then said: **'I had seen this Surah more or equal to Surah Baqarah**."

Tafsir Dur al-Manthur, Volume 6, p. 560: "Aisha narrated that during the lifetime of the prophet 200 verses were recited in Surah Ahzab but when Uthman collected the Mushaf, he only succeeded in locating the present number of verses."

Abu Ubaid, Kitab Fada'il-al-Quran: Statement of Ḥaḍrat ʿĀʾishah (RA) regarding Sūrah al-Aḥzāb: She said: "During the time of the Prophet pbuh, two hundred verses of Sūrah al-Aḥzāb were recited. But when ʿUthmān (RA) had the muṣḥafs prepared, only as many verses remained as exist today (73 verses)."

Tafsir Qurtubi, Volume 7, p. 113: "Aisha narrates: 'Surah Ahzab contained 200 verses during the lifetime of Prophet but when the Quran was collected we only found the amount that can be found in the present Quran."

Kanz ul Ummal, Volume 2, p. 574: "Umar bin al-Khattab asked about a verse of Allah's book, they answered: '**It was with a man who got killed on day of Yamama (battle)**'. He (Umar) said: 'We all shall return to Allah'. Then he ordered to collect the Quran, therefore he was the first one who collected it in one book."

Ibn Abi Dawud, Kitab al-Masahif, p. 10; as-Suyuti's al-Itqan fi 'ulum al-Quran, volume 1, p. 204: Umar was once looking for the text of a specific verse of the Qur'an he vaguely remembered. **To his deep sorrow**, he discovered that the only person who had any record of that verse had been killed in the battle of Yamama **and that the verse was consequently lost**.

Muwatta Malik: Book 8, Hadith 26 Arabic reference: Book 8, Hadith 315: Yahya related to me from Malik from Zayd ibn Aslam from al-Qaqa ibn Hakim that Abu Yunus, the mawla of A'isha, umm al-muminin said, "A'isha ordered me to write out a Qur'an for her. She said, 'When you reach this ayat, let me know, "Guard the prayers carefully and the middle prayer and stand obedient to Allah." ' When I reached it I told her, and she dictated to me, 'Guard the prayers carefully and the middle prayer **and the asr prayer** and stand obedient to Allah.' A'isha said, 'I heard it from the Messenger of Allah, may Allah bless him and grant him peace.' "

Tafsīr al-Qurṭubī, Qur'an 20:63: "Abān ibn ʿUthmān recited this verse in front of his father, ʿUthmān (RA). **ʿUthmān said: 'This is incorrect.'** Someone asked him, 'Why do you not correct it?' ʿUthmān replied: 'Leave it as it is; it makes no difference regarding what is lawful (ḥalāl) and unlawful (ḥarām).'"

Tafsir Ruh al-Mani, Q. 5:67, Volume 9, p. 193: "Hafiz Ahmed bin Musa bin Mardawayh has narrated with his isnad from Abdullah Ibn Masud that: 'During the lifetime of the prophet we used to recite this verse as: O Apostle! Deliver what has been sent down to you from your Lord; '**that Ali is the Maula of the Muminin,**' if you don't…"

Tafsir Ruh al-Mani, Q. 33:25, chapter 21, p. 157: "Ibn Mardawayh narrated from Ibn Masud that: 'We used to recite this verse as, 'and enough was Allah for the believers in their fight **'via Ali ibn Abi Talib**.'"

Tafsir Dur al-Manthur, Volume 5, p. 192: "Ibn Abi Hatim, Ibn Mardawayh and Ibn Asakir have narrated from Abdullah Ibn Masud that: 'We used to recite this verse in the following manner, and enough was Allah for the believers in their fight **'via Ali ibn Abi Talib**.'"

Tafsir al-Qurtubi, Volume 8, p. 62, Surah Bara`t [Chapter 9]: "Malik said among what had been narrated by Ibn Wahb and Ibn Al Qasim and Ibn Abdul Hakam is that **when the first part of Surat Bara'at was lost, 'Bismillah Al Rahman Al Raheem' was also lost along with it**. It has also been narrated from Ibn Ajlan that he heard **that Surat Bara'at was equal to the length of Surat Al Baqarah or approximately equal to it, so the part was gone** and because of that 'Bismillah Al Rahman Al Raheem' wasn't written between them (between the lost and the remaining part)."

Sunan Abi Dawud 786, Tirmidhi 3086: Narrated Uthman ibn Affan: Yazid al-Farisi said: I heard Ibn Abbas say: I asked Uthman ibn Affan: What moved you to put the (Surah) al-Bara'ah which belongs to the mi'in (surahs) (containing one hundred verses) and the (Surah) al-Anfal which belongs to the mathani (Surahs) in the category of as-sab'u at-tiwal (the first long surah or chapters of the Qur'an), and you did not write "In the name of Allah, the Compassionate, the Merciful" between them? Uthman replied: When the verses of the Qur'an were revealed to the Prophet (pbuh), he called someone to write them down for him and said to him: Put this verse in the surah in which such and such has been mentioned; and when one or two verses were revealed, he used to say similarly (regarding them). (Surah) al-Anfal is the first surah that was revealed at Medina, and (Surah) al-Bara'ah was revealed last in the Qur'an, and its contents were similar to those of al-Anfal. I, therefore, thought that it was a part of al-Anfal. Hence I put them in the category of as-sab'u at-tiwal (the seven lengthy surahs), and I did not write "In the name of Allah, the Compassionate, the Merciful" between them. [Daif]

Jalaluddin as-Suyuti records in his Al-Itqan fi 'ulum al-Quran: (Al-Itqan (Urdu version), Volume 2, p. 65 – see also Tafsir Dur al-Manthur, Volume 5, p. 220, "Verse of Salutation") "Hameedah Bint Yunus narrates: 'My father [Abi] who was 80 years old recited for me the verse of salutation from the Mushaf of Aisha with the following words: i.e. Allah and His angels send blessings on the Prophet: O ye that believe! Send ye blessings on him, and salute him with all respect. **<u>And on those who came to the first lines of prayers</u>**. This verse was in this very manner **<u>before Uthman had made changes to the Quran</u>**."

Sahih al-Bukhari 4481, 5005: Umar said, "Our best Qur'an reciter is Ubai and our best judge is `Ali; and **<u>in spite of this, we leave some of the statements of Ubai</u>** because Ubai says, 'I do not leave anything that I have heard from Allah's Messenger (pbuh) while Allah: "Whatever verse (Revelations) do We abrogate or cause to be forgotten but We bring a better one or similar to it." (Q2.106)

EXAMPLE OF VERSES MODIFIED IN LIFETIME OF PROPHET:

Quran claims: Q11.1: Alif, Lam, Ra. [This is] a Book whose verses are perfected and then presented in detail from [one who is] Wise and Acquainted.

But,

Sahih al-Bukhari 4990: Narrated Al-Bara: There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95) The Prophet (pbuh) said, "Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot).'" Then he said, "Write: 'Not equal are those Believers who sit..", and at that time `Amr bin Um Maktum, the blind man was sitting behind the Prophet (pbuh) . He said, "O Allah's Apostle! What is your order For me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed: 'Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah.' (Q4:95)

Tafsir Quran 6:93 (explanation, interpretation, commentary of the Quran by Asbab Al-Nuzul by Al-Wahidi): (Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired…) [6:93]. This was revealed about the liar, Musaylimah al Hanafi. This man was a soothsayer who composed rhymed speech and claimed prophethood. He claimed that he was inspired by Allah. (… and who saith: I will reveal the like of that which Allah hath revealed?) [6:93]. This verse was revealed about 'Abd Allah ibn Sa'd ibn Abi Sarh. This man had declared his faith in Islam and so the Messenger of Allah, Allah bless him and give him peace, called him one day to write something for him. When the verses regarding the believers were revealed (Verily, We created man from a product of wet earth…) [23:12-14], the Prophet dictated them to him. When he reached up to (and then produced it as another creation), 'Abd Allah expressed his amazement at the precision of man's creation by saying (**So blessed be Allah, the Best of Creators**!). **The Messenger of Allah, Allah bless him and give him peace, said: "This ['Abd Allah's last expression] is how it was revealed to me". At that point, doubt crept into 'Abd Allah.** He said: "If Muhammad is truthful, then I was inspired just as he was; and if he is lying, I have uttered exactly what he did utter". Hence Allah's words (and who saith: I will reveal the like of that which Allah hath revealed). The man renounced Islam. This is also the opinion of Ibn 'Abbas according to the report of al-Kalbi. 'Abd al-Rahman ibn 'Abdan informed us> Muhammad ibn 'Abd Allah ibn Nu'aym> Muhammad ibn Ya'qub al-Umawi> Ahmad ibn 'Abd al-Jabbar> Yunus ibn Bukayr> Muhammad ibn Ishaq> Shurahbil ibn Sa'd who said: "This verse was revealed about 'Abd Allah ibn Sa'd ibn Abi Sarh. The latter said: 'I will reveal the like of that which Allah has revealed', and renounced Islam. When the Messenger of Allah, Allah bless him and give him peace, entered Mecca, this man fled to 'Uthman [ibn 'Affan] who was his milk brother. 'Uthman hid him until the people of Mecca felt safe. He then took him to the Messenger of Allah, Allah bless him and give him peace, and secured an amnesty for him".

Sahih Muslim 1471s — In-book: Book 18, The Book of Divorce (Kitāb al-Ṭalāq) —

USC-MSA reference: Sahih Muslim, Book 9, Hadith 3489: Abu Zubair reported that he heard 'Abd al-Rahman b. Aiman (the freed slave of 'Azza) say that he asked Ibn 'Umar and Abu Zubair heard: What is your opinion about the person who divorced his wife in the state of menses? Thereupon he said: Ibn Umar divorced his wife during the lifetime of Allah's Messenger while she was in the state of menses. Upon this Allah's Messenger told him to take her back and so he took her back and he (further) said: When she is pure, then either divorce her or retain her. Ibn 'Umar said **that Allah's Apostle then recited this verse:" O Apostle, when you divorce women, divorce them AT THE COMMENCEMENT OF their prescribed period" (Q65:1)**.

Arabic text of aayat quoted in hadith:	يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ فِي قُبُلِ عِدَّتِهِن
Present Q65:1 Hafs	يَٰٓأَيُّهَا ٱلنَّبِىُّ إِذَا طَلَّقْتُمُ ٱلنِّسَآءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا۟

Sunan Abi Dawud 2185: Abdur Rahman ibn Ayman, the client of Urwah, asked Ibn Umar and Abu al-Zubayr was listening: What do you think if a man divorces his wife while she is menstruating? He said: Abdullah ibn Umar divorced his wife while she was menstruating during the time of the Messenger of Allah (pbuh). So Umar asked the Messenger of Allah (pbuh) saying: Abdullah ibn Umar divorced his wife while she was menstruating. Abdullah said: He returned her to me and did not count it (the pronouncement) anything. He said: When she is purified, he may divorce her or keep her with him. Ibn Umar said: The Prophet (pbuh) recited the Qur'anic verse: **O Prophet, when you divorce women, divorce them in the beginning of their waiting period**."

COLLECTION OF QURANIC VERSES AND DISAGREEMENT

The following hadith shows that before Muhammad died he had not collect the words of the Qur'an into one authorised book, nor had he commanded this to be done. It was his companions who decided to do this. They gathered together material from various sources and made their own collections.

Jami` at-Tirmidhi 3103: Narrated Az-Zuhri: "From 'Ubaid bin As-Sabbaq, that Zaid bin Thabit narrated to him, he said: 'Abu Bakr As-Siddiq sent for me - (regarding) those killed at Al-Yamamah - and 'Umar bin Al-Khattab was with him. He (Abu Bakr) said: "'Umar came to me and said: The fighting inflicted many casualties among the reciters of the Qur'an on the Day of Al-Yamamah, and I fear that there will be more casualties among the reciters in other parts of the land, such that much of the Qur'an may be lost. In my view, you should order that the Qur'an be collected.'" Abu Bakr said to 'Umar: "**How can I do something which was not done my the Messenger of Allah (pbuh)?**" 'Umar said: 'By Allah! It is something good.' 'Umar continued trying to convince me until Allah opened up my chest to that which He had opened

the chest of 'Umar, and I saw it as he saw it." Zaid said: 'Abu Bakr said: "You are a young wise man, and we have no suspicions of you. You used to write down the Revelation for the Messenger of Allah as the Qur'an was revealed." He (Zaid) said: 'By Allah! If they had ordered to move one of the mountains it would have been lighter on me than that.' He said: 'I said: "How will you do something which was not done by the Messenger of Allah (pbuh)?" Abu Bakr said: "By Allah! It is something good." Abu Bakr and 'Umar continued trying to convince me, until Allah opened up my chest for that, just as He had opened their chests, the chest of Abu Bakr and the chest of 'Umar. **So I began searching for Qur'anic material from parchments, leaf stalks of date-palms and Al-Likhaf - meaning stones - and the chests of men.** I found the end of Surah Bara'ah with Khuzaimah bin Thabit: Verily, there has come to you a Messenger from among yourselves. It grieves him that you should receive any injury or difficulty. He is eager for you; for the believers (he is) full of pity, kind, and merciful. But if they turn away, say: "Allah is sufficient for me. There is no god but He, in Him I put my trust, and He is the Lord of the Mighty Throne (9:128 & 129).'" **[Also see: Sahih Bukhari 4679, 4986]**

Jami` at-Tirmidhi 3104

Narrated Az-Zuhri: from Anas who said: "Hudhaifah bin Al-Yaman came to 'Uthman, at the time when the people of Ash-Sham and the people of Al-'Iraq were waging war to conquer Arminiyah and Adharbijan. **Hudhaifah saw their (the people of Ash-Sham and Al-'Iraq) different forms of recitation of the Qur'an.** So he said to 'Uthman: 'O Commander of the Believers! Save this nation before they differ about the Book as the Jews and the Christians did before them.' So he ('Uthman) sent a message to Hafsah (saying): 'Send us the manuscripts so that we may copy them in the Musahif (plural of Mushaf: a written copy of the Qur'an) then we shall return it to you.' So Hafsah sent the manuscripts to 'Uthman bin 'Affan. 'Uthman then sent order for Zaid bin Thabit, Sa'eed bin Al-'As, 'Abdur-Rahman bin Al-Harith bin Hisham, and 'Abdullah bin Az-Zubair to copy the manuscripts in the Musahif. 'Uthman said to the three Quraish men: **'In case you disagree with Zaid bin Thabit on any point in the (recitation dialect of the) Qur'an, then write it in the dialect of Quraish for it was in their tongue.'** So when they had copied the manuscripts, 'Uthman sent one Mushaf from those Musahif that they had copied to every province." Az-Zuhri said: "Kharijah bin Zaid [bin Thabit] narrated to me that Zaid bin Thabit said: 'I missed an Ayah of Surat Al-Ahzab that I heard the Messenger of Allah (pbuh) reciting: Among the believers are men who have been true to their covenant with Allah, of them some have fulfilled their obligations, and some of them are still waiting (33:23) - so I searched for it and found it with Khuzaimah bin Thabit, or Abu Khuzaimah, so I put it in its Surah.'" Az-Zuhri said: "**They differed then with At-Tabut and At-Tabuh. The Quraish said: At-Tabut while Zaid said: At-Tabuh. Their disagreement was brought to 'Uthman, so he said: 'Write it as At-Tabut, for it was revealed in the tongue of the Quraish.'"** Az-Zuhri said: "'Ubaidullah bin 'Abdullah bin 'Utbah informed me that 'Abdullah bin Mas'ud disliked Zaid bin Thabit copying the Musahif, and he said: 'O you Muslim people! I am removed from recording the transcription of the Mushaf and it is overseen by a man, by Allah, when I accepted Islam he was but in the loins of a disbelieving man' - meaning Zaid bin Thabit - and it was regarding this that **'Abdullah bin Mas'ud said: 'O people of Al-'Iraq!**

Keep the Musahif that are with you, and conceal them. For indeed Allah said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement (3:161). So meet Allah with the Musahif.'" Az-Zuhri said: "It was conveyed to me that some men amongst the most virtuous of the Companions of the Messenger of Allah (pbuh) disliked that view of Ibn Mas'ud." **[Also see: Sahih Bukhari 4987]**

Sahih al-Bukhari 3758: I heard Allah's Messenger saying, "Learn the recitation of the Quran from (any of these) four persons: `Abdullah bin **Masud**, Salim the freed slave of Abu Hudhaifa, Ubai bin Kab, and Muadh bin Jabal."

Abū Dāwūd, Kitāb al-Maṣāḥif, p. 23: It is narrated from **Ibn Masʿūd (RA)** that while delivering a sermon from the pulpit he said: "Whoever recites anything from the Qur'an will bring it with him on the Day of Resurrection." Then he said: "How can you command me to recite according to the recitation of Zayd ibn Thābit, when I recited more than seventy sūrahs directly before Prophet Muḥammad pbuh, while Zayd ibn Thābit was still playing with children?"

Sahih al-Bukhari: 4992: Narrated Umar bin Al-Khattab: I heard Hisham bin Hakim reciting Surat Al-Furqan during the lifetime of Allah's Apostle and I listened to his recitation and noticed that he recited in several different ways which Allah's Apostle had not taught me. I was about to jump over him during his prayer, but I controlled my temper and when he had completed his prayer, I put his upper garment around his neck and seized him by it and said, "Who taught you this Surat which I heard you reciting?" He replied, "Allah's Apostle taught it to me". I said, "You have told a lie, for Allah's Apostle taught it to me in a different way from yours". So I dragged him to Allah's Apostle and said, "I heard this person reciting Surat Al-Furqan in a way which you haven't taught me!" On that Allah's Apostle said, "Release him (Umar) recite, O Hisham!" Then he recited in the same way I heard him reciting. Then Allah's Apostle said, "It was revealed in this way", and added, "Recite, O Umar", I recited it as he had taught me. Allah's Apostle then said, "It was revealed in this way. This Qur'an has been revealed to be recited in seven different ways, so recite of it whichever is easier for you." **[also see: Sahih Bukhari 2419]**

Sahih al-Bukhari 4944: Narrated Ibrahim: The companions of `Abdullah (bin Mas`ud) came to Abu Darda', (and before they arrived at his home), he looked for them and found them. Then he asked them,: 'Who among you can recite (Qur'an) as `Abdullah recites it?" They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqama. Then he asked Alqama. "How did you hear `Abdullah bin Mas`ud reciting Surat Al-Lail (The Night)?" Alqama recited: 'By the male and the female.' Abu Ad-Darda said, "I testify that I heard me Prophet reciting it likewise, but these people want me to recite it:-- 'And by Him Who created male and female.' but by Allah, I will not follow them." **Today's Quran: Q92:3** "And Him Who hath created male and female"

Tafsīr al-Ṭabarī, vol. 1, in the commentary on Sūrah al-Fātiḥah; Muṣannaf Ibn Abī Shaybah, ḥadīth no. 29913: Ibn Masʿūd did not consider Sūrah al-Fātiḥah and the three Quls to be part of the Qur'anic sūrahs.

Kitāb al-Maṣāḥif by Ibn Abī Dāwūd, ḥadīth no. 178; **Muṣannaf Ibn Abī Shaybah**, ḥadīth no. 30183: Ubayy ibn Kaʿb (RA) had two additional supplications in his muṣḥaf. These supplications are commonly known as Duʿāʾ al-Qunūt or Sūrah al-Khalʿ and Sūrah al-Ḥafd.

Sahih al-Bukhari, Vol. 6, p.489: Narrated Ibn Abbas: Umar said "Ubayy was the best of us in the recitation (of the Qur'an) yet we leave some of what he recites". Ubayy says, "I have taken it from the mouth of Allah's Apostle (saw) and will not leave it for anything whatever". But Allah said: None of Our revelations do we abrogate or cause to be forgotten but We substitute something better or similar (2:106).

WHOLE QURAN WAS NOT MEMORIZED BY RECITERS:

Had the companions fully memorized it, why then would they look for verses in leafs and stones?

Sahih al-Bukhari 4987: Narrated Anas bin Malik: Hudhaifa bin Al-Yaman came to `Uthman at the time when the people of Sham and the people of Iraq were Waging war to conquer Arminya and Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) **differences in the recitation of the Koran,** so he said to `Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Koran) as Jews and the Christians did before." So `Uthman sent a message to **Hafsa** saying, "Send us the manuscripts of the Koran so that we may compile the Koranic materials in perfect copies and return the manuscripts to you." Hafsa sent it to `Uthman. `Uthman then ordered **Zaid bin Thabit**, `Abdullah bin Az-Zubair, Sa`id bin Al-As and `Abdur Rahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. `Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the **dialect of Quraish,** the Koran was **revealed in their tongue**." They did so, and when they had written many copies, `Uthman returned the original manuscripts to **Hafsa.** `Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Koranic materials, whether written in fragmentary manuscripts or whole copies, be **burnt**.

The problem with the claim of **perfect memorisation** is that **prophet (pbuh)** himself admits to **forgetting the Quran**.

Sahih al-Bukhari 5037: Narrated Aisha: The Prophet (pbuh) heard a man reciting the Qur'an in the mosque and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such a Surah."

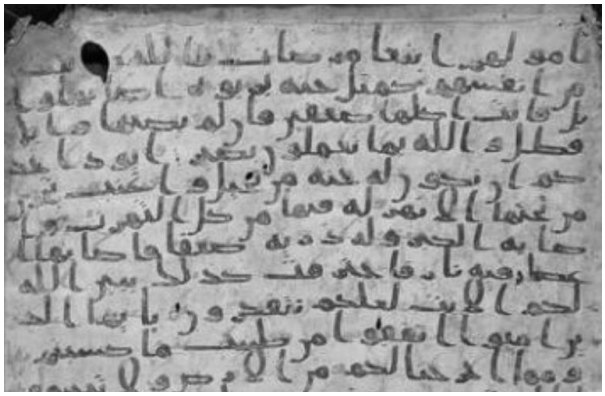
Sahih al-Bukhari 5038: Allah's Messenger (pbuh) heard a man reciting the Qur'an at night, and said, "May Allah bestow His Mercy on him, as he has reminded me of such-and-such Verses of such-and-such Suras, **which I was caused to forget**."

Qur'an 87:6–7: We will make you recite, and you will not forget, Except what Allah should will. Indeed, He knows what is declared and what is hidden.

**** Question, how a person can remind a Sura, if Allah has caused it to forget.**

EVOLUTION OF QURAN WRITING

During the time of the Prophet and the Rightly Guided Caliphs, the Qur'an was written without vowel marks (ḥarakāt) and without dots. During the period of Ḥazrat ʿAlī (RA), or by his instruction, a scholar named Abū al-Aswad al-Duʾalī introduced a system of dots and vowel marks. In the era of Ḥajjāj ibn Yūsuf (approximately 65–85 AH), the Qur'anic text was definitively standardized with dots and vowel marks. The Ṣanʿāʾ Qur'an (manuscript) was discovered in 1972 in the Grand Mosque of the city of Ṣanʿāʾ in Yemen. It is counted among the oldest Qur'anic manuscripts alive today.



It was a palimpsest, meaning that on which an older text could be erased and a new writing may be written over it. The newer text entirely conforms to the standard Uthmanic Quran in text and in the standard order of surahs (chapters). The older text, which was erased and written over by the newer text, but can still be read with the help of ultraviolet light and computer processing, contains many variations from the standard text. The sequence of its chapters corresponds to no known Quranic order. (**Sanaa manuscript - Wikipedia)**

VARIOUS VERSION OF QURAN IN PRESENT TIME:

Even today, there are several authenticated versions (readings) of the Qur'an in the world—**Ḥafṣ** (used in most of the world, including Saudi Arabia and India), **Warsh** (Morocco, Algeria, Tunisia), **Qālūn** (Libya), **al-Dūrī** (Sudan and West Africa)—which differ in **tajwīd (rules of recitation)**, **wording**, and sometimes **vowelization (ḥarakāt)**. In the Quran, there are 51 words

out of 77,439 in total which have a different reading when translated to the English language. Although these differences are minor, they are sufficient to challenge the claim of divine preservation. Some examples:

رواية ورش عن نافع	رواية حفص عن عاصم	Ḥafs	Warsh	Chapter and Verse
مَلِكِ	مَالِكِ	Owner	King	Al-Fatihah Q1:4 (Q1:3 in Warsh)
يُكَذِّبُونَ	يَكْذِبُونَ	they lie	they were lied to (or) they deny	Al-Baqara Q2:10 (Q2:9 in Warsh)
يُغْفَرْ	نَّغْفِرْ	We will forgive	He will forgive	Al-Baqara Q2:58
يَعْمَلُونَ	تَعْمَلُونَ	you do	they do	Al-Baqara Q2:85
ولا تَسْئَلْ	ولا تُسْأَلُ	you will not be asked	do not ask	Al-Baqara Q2:119
وَأَوْصّى	وَوَصَّى	enjoined	instructed	Al-Baqara Q2:132
سَارِعُوا	وَسَارِعُوا	And hasten to	Hasten to	Al 'imran Q3:133
قُتِلَ	قَاتَلَ	And many a prophet fought	And many a prophet was killed	Al 'imran Q3:146
نُرْسِلُ	نُبَشِّرُ	good tidings	send	Al-Aʿrāf Q7:57
مَا تَنَزَّلُ	مَا نُنَزِّلُ	we do not send down...	they do not come down...	Al-Ḥijr Q15:8
قُل	قَالَ	he said	say!	Al-Anbiyā' Q21:4
سَاحِرَانِ	سِحْرَانِ	two works of magic	two magicians	Al-Qasas Q28:48
كَثِيرًا	كَبِيرًا	mighty	multitudinous	Al-Aḥzāb Q33:68
بِمَا	فَبِمَا	then it is what	it is what	Al-Shura Q42:30
نُدْخِلْهُ	يُدْخِلْهُ	he makes him enter	we make him enter	Al-Fatḥ Q48:17

GRAMMATICAL MISTAKES

According to several authentic Sunni sources, there are at least four grammatical mistakes in the Qur'an:

Abū Bakr, Kitāb al-Maṣāḥif, p. 42: "ʿAbdullāh narrated from al-Faḍl bin Ḥamd al-Khayrī, who narrated from Khālid (meaning Ibn Khālid), who narrated from Zayd ibn Ḥubāb, who narrated from Saʿīd ibn Jubayr, from al-Ashʿath, who said: 'There are four mistakes in the

Qur'an: "al-ṣābiʾūn" [5:69], "wa-l-muqīmīn" [4:162], "fa-ṣaddaqa wa-kun mina al-ṣāliḥīn" [63:10], and "in hādhāni la-sāḥirāni" [20:63].'"

Tafsīr al-Thaʿlabī, vol. 6, p. 250: Hishām ibn ʿUrwah narrated from his father that ʿĀʾishah (RA) was asked about the statement of Allah in Sūrat al-Nisāʾ (Q 4:162): "lākini al-rāsikhūna" and "wa-l-muqīmīna", and about the statement of Allah in Sūrat al-Māʾidah (Q 5:69): "inna alladhīna āmanū wa-alladhīna hādū wa-l-ṣābiʾūn", and His statement in Ṭā-Hā (Q 20:63): "in hādhāni la-sāḥirāni." ʿĀʾishah (RA) replied: "O my nephew, this is due to mistakes made by the scribe (writer)."

Jalāl al-Dīn al-Suyūṭī, al-Itqān fī ʿUlūm al-Qurʾān, vol. 1, p. 210: Hishām ibn ʿUrwah narrated from his father that ʿĀʾishah (RA) was asked about the following mistakes in the Qur'an: "in hādhāni la-sāḥirāni," the statement "wa-l-muqīmīna al-ṣalāta wa-l-muʾtūna al-zakāta," and the statement "inna alladhīna āmanū wa-alladhīna hādū wa-l-ṣābiʾūn."
She replied: "O son of my nephew, this is due to the actions of the scribes of the Qur'an who made mistakes while writing it." "This chain of narration is ṣaḥīḥ according to the conditions of the two Shaykhs."

Qur'an 6:151 "Say, 'Come, I will recite what your Lord has prohibited to you. [He commands] that you not associate anything with Him, and to parents, good treatment, and do not kill your children out of poverty; We will provide for you and them. And do not approach immoralities—what is apparent of them and what is concealed. And do not kill the soul which Allah has forbidden [to be killed] except by [legal] right. This has He instructed you that you may use reason.'" **(Sahih International)**

What is the "prohibition" in giving good treatment to parents.

PRESERVED TABLET

The problem for modern Muslim writers is that the Qur'an claims to proceed from a "preserved tablet" and the question obviously arises - if parts of the Qur'an have been abrogated and eliminated, were they on the original heavenly tablet or not? If they were, then the Qur'an today is not an exact replica of the text on that tablet for they could not have been removed from it, the Qur'an being regarded as Allah's eternal speech. If they were not on the tablet, however, how did they come to be delivered to prophet (pbuh) as part of the text?

Qur'an 85:21–22 (Surah Al-Burūj): "But this is an honored Qur'an, [in] a Preserved Tablet (Lawḥ Maḥfūẓ)."

The readers are encouraged to research themselves and draw conclusions.